

THE LATTER-DAY SAINTS'

MILLENNIAL STAR.

Blessed are they that do his commandments, that they may have right to the tree of life, and may enter in through the gates into the city.—Rev. xxii, 14.

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MY FIRST MISSION.

BY PRESIDENT GEORGE Q. CANNON.

CHAPTER III.

HONOLULU, ITS LOCATION AND HAR-
BOR—PRAYER TO THE ALMIGHTY—
THE ELDERS SEPARATE, AND COM-
MENCE LABOR ON THE FOUR PRIN-
CIPAL ISLANDS.

Honolulu is built on an extensive flat, of great fertility. The town is pretty, and wears a tropical look; but since the time of which I write, its buildings and surroundings have been greatly improved. Groves of trees, with their long feathery leaves, and tall graceful trunks, were growing here and there in the streets of the town, and trees of other kinds were also abundant in and around it. Behind Honolulu stretches what is called the Nuunuu valley, a beautiful country, which, even when we first visited it, was selected as a proper locality for the villas and country residences and gardens of the officers of the government, the missionaries, and merchants. On the right of the harbor of Honolulu is "Punch Bowl Hill," a large hill, where once a volcano burned, but which is now extinct. The name is very suitable, for the volcano has left it more in the shape of a punch bowl than anything else. While yet some miles

from the mouth of the harbor we met several canoes, containing natives of the islands, who were out fishing. These canoes were merely logs hollowed out; but they were easily managed, and, with the aid of sails, their progress through the water was very rapid. To prevent their tiring over, they had outriggers fastened to their sides. A coral reef, over which the sea breaks with a tremendous roar, even in calm weather, extends nearly around the harbor of Honolulu. The entrance is very narrow, and seemed difficult of access, and as we entered, guided by a shillal pilot, a man was kept busy throwing the lead to learn the depth of the water. On the reef were the wrecks of several vessels. The water was beautifully clear, and it was easy to distinguish the bottom as we sailed along. No sooner was the anchor dropped than the decks were crowded with natives, some trying to sell bananas, oranges, coconuts, melons, and other fruits (this was in the month of December), and others anxious to take us ashore. The monotonous character of their language, their rapid utterances, their numerous gestures, caused us to watch them with interest. We thought

them a strange people. I little thought at that time that I would ever learn their language, or become as familiar with their customs as I afterwards did; for, though we had been sent on missions to the Islands, we supposed our time would be occupied in preaching to the whites.

Our first duty, after securing lodgings, was to repair to a convenient mountain, on the top of which we found a steep knob that rose suddenly and formed a table of thirty or thirty-five feet in width. On the way up we picked up a rock apiece, with which we formed a rude altar. We then sung a hymn, and each one, in his turn, expressed his desires. The oldest, who was also the President, was selected to be mouth in prayer. He embodied our desires in his prayer. They were that the Lord would make a speedy work on those islands, open an effectual door for the preaching of the Gospel, confound all opposers, help us to gather out the honest in heart, and spare our lives to return home in safety. Having thus dedicated the land and ourselves to the Lord, one of the Elders spoke in tongues and uttered many comforting promises, and another interpreted. The Spirit of the Lord rested powerfully upon us, and we were filled with exceeding great joy. I had the satisfaction afterwards of witnessing the fulfillment of the promise made on that occasion. The sun was sinking low in the heavens when we got through. Our descent was quickly made, for we felt joyful, and when men are joyful and the Spirit of God rests upon them, they feel lithe and active. We had been in the presence of the Lord, and had felt His power, and why should we not be happy?

The President of the Mission had chosen as his companion the next oldest man. The most suitable place for them to remain, we all felt, was at Honolulu. But what must the rest do? Scatter among the other islands, or remain on that island—Oahu—until they learned more of the condition of affairs? It was decided that to go to the various islands would be the wiser plan. There were four islands of importance yet to be occupied, and there were eight of us re-

maining. But who were to be partners, and how should we decide which island each couple should go to? The President did not like to pair us off, nor to say which of the islands we should go to; but he consented, with his partner, to select four out of the eight to preside, one on each of the islands. We withdrew while they discussed this matter, and made their selection. To my great surprise, when we returned, I found that I was chosen as one of the four. Never in my life did I feel my weakness more sensibly than on that occasion. I was the youngest of the party, and felt that I was the least able of all to perform the duties assigned me.

The next thing was to select partners and islands; and how do you think we did this? You read in the Bible about casting lots. We cast lots. Four pieces of paper were marked—*one, two, three and four*. The one who drew *one* had the first choice of partners; so with the second, third and fourth numbers. Then the islands were marked on slips of paper in the same manner, and we drew for them. Number one fell to my lot. I had the first choice. My mind had not rested on any one as my choice for partner, and I was at a loss for a few moments whom to select. Then the Spirit of the Lord plainly told me to choose brother J. K. I did so. I was both surprised and pleased at the manner in which he received my choice; for I, being so young, and he so much my senior, had thought that he would prefer a partner of more mature years and experience. He afterwards told me that when the four were chosen, and he found that I was one of them, he had slipped out and prayed to the Lord that I might be led to elect him to go with me. His prayer was heard and answered, and we both were gratified.

In casting lots for islands, Maui fell to us. When we were sailing past it my feelings were drawn towards that island, and I felt that I would like that to be my field of labor. I knew not why this should have been so, except that the Lord gave me the feeling, for I knew nothing concerning it that would make it a desirable place in my eyes. My

joy was very great that evening, because of these precious manifestations of God's goodness. I felt that he was near at hand to hear and answer prayer, and to grant the righteous desires of our hearts; and how could we doubt His providence for and care over us in the future?

I know of no feeling that can fill the human breast with such unspeakable happiness, joy and confidence, as faith in God. If God be with us who can be against us?

As I have already mentioned, there were eight of us Elders, besides the two who were to remain at Honolulu. Their names were Hiram Clark, the President, and his fellow-laborer, Thomas Whittle. The island on which we first landed was to be their field. The four who were chosen to preside on the other islands were: Heary W. Bigler, whose partner was Thomas Morris, and to whom the

island of Molokoi fell by lot; John Dixon, whose partner was William Farrer, and whose field was the island of Kauai; James Hawkins, who chose Hiram Blackwell as his companion, and to whom the island of Hawaii fell as a field of labor; and George Q. Cannon, whose fellow-laborer was James Keeler, and their field the island of Maui. As the President counseled brother Morris to go to work at Honolulu, and brother Bigler was, therefore, alone, and his island lay convenient to Maui, he concluded to accompany the two last-named Elders to Maui.

The thought of parting from his companions in a foreign land produces lonely feelings in the breast of an Elder, but particularly if he be young and inexperienced. Our consolation on this occasion was that we were taking the plan whereby we might reap more abundant joy.

COMING CALAMITIES AND THEIR CAUSES.

[CONCLUDED FROM PAGE 149.]

Another thing, in addition to the improper modes of administration, while these ministers assume the right to officiate, they are entirely without Divine appointment. The churches to which they belong were founded by man, without revelation, and are based on men's reasoning, and men's conclusions formed through a variety of causes, aside from Divine calling, appointment or revelation. As a proof of this we have but to ask one of these gentlemen if he obtained his authority from the Roman Catholic Church? He would at once denounce such a preposterous idea, because the Church of Rome does not itself possess any authority to confer. Then where does the Protestant world stand to-day? Do these self-appointed disciples remember that the Savior ordained his Twelve Apostles, as also the Seventies, whom he sent forth, and unless a perfect chain of authority can be traced right back to those chosen men, there could not possibly be any authority on the earth to administer in a Divine ordinance,

unless again revealed! Now the Protestant world itself has proved, without our going into detail, that the Catholic Church of Rome were apostate from the pure Gospel of the Savior and went into idolatry, hence no power can possibly have come through them to those who seceded. And even if it had, did not the Pope sever all the Protestants from the Catholic communion, launching against Luther and his followers the deepest anathemas, and depriving them of all the semblance of authority that the Roman Church had at any time conferred? Hence the ministry, both Catholic and Protestant, who claim to officiate, and who are treated with so much veneration by their flattering congregations, are really without a vestige of Divine right to officiate in any single ordinance, even if they possessed the knowledge to perform it correctly. Under these circumstances the case becomes alarming for a large body of people, comprising many prominent churches, who have for years believed that the men whom

they paid to officiate in their pulpits, and at the font and the grave, were actually in possession of a Divine appointment to thus labor in Christ's name. Consequently, with the exception of comparatively a few instances, where people had more than ordinary perceptive powers, or were led by circumstances to investigate the matter, the Priest of the Parish has not been questioned as to his authority—not even the dissenting minister has been asked how he came by the right to say "in the name of Jesus Christ I do this or that!" And the authority being conceded by the unthinking congregations, they have in many thousands of cases, from conscientious feelings, accepted the mode of performing the ceremony without so much as daring to intimate a discrepancy with the Scriptural Gospel of the Savior. Some, it is true, have differed in doctrine, and so strongly protested against what their churches deemed orthodox, that they withdrew from membership and joined other bodies, or formed churches to suit their own notions. Now if they would reflect for a few moments, they would see the inconsistency of this latter course. For instance, if John Wesley—and he was one of the most worthy of self-appointed preachers—believed that the Church of England was the true Church, and had authority to officiate, he must also have seen that they had power to deprive him of his authority, as soon as he should leave their fellowship, and to cut him off from the benefits of the salvation they claimed to preach; consequently what authority he had would be taken from him. If, on the other hand, he believed they had no authority to exercise against him, how did he get his power to act as a minister of the Gospel unless he obtained it by *Revelation*? Now we know that he never claimed to have been called by revelation or ordained by Heaven to minister, and yet who will say that Wesley had not as good a right to preach, baptize, confirm or ordain as any minister of sectarian "Christianity?" No wonder the ordinances change when revelation ceases—when unauthorized persons without—the word of the Lord are the only

ones to officiate and dictate in Divine ceremony! This, however, does not do away with the fact that John Wesley and others were men of good motives, that they did much good, and perhaps in the darkness which prevailed through the absence of Revelation, were a means in the hands of God of modifying the idolatrous evils which have prevailed in the religious world for many centuries.

But to resume, the changing of God's ordinances is very apparent when we compare with the ancient plan, the present diversified modes, and the theories concerning the essentiality of ordinances among the churches of Christendom. For instance, in addition to the various opinions concerning water baptism, there is a diversity of feeling on the subject of "laying on of hands," some claiming upon very weak grounds that it is only to be performed in ordination, while others use it after a manner in confirmation also. In the first case, while the Scripture shows very plainly that the "laying on of hands" was the manner of ordaining the Divinely appointed ministers of the Gospel, after they were chosen by revelation and prophecy, it also as plainly shows that this ordinance was performed upon the baptized believers for the "*gift of the Holy Ghost*." We read in the Acts, that when Philip had baptized a large number of converts at Samaria, and the Apostles were informed of it, Peter and John went down, and after prayer, "*laid their hands upon them*," and they received the Holy Ghost.

"Then Philip went down to the city of Samaria, and preached Christ unto them. And the people with one accord gave heed unto those things which Philip spake, hearing and seeing the miracles which he did. For unclean spirits, crying with loud voices, came out of many that were possessed with them: and many taken with palsies, and that were lame, were healed. And there was great joy in that city. But there was a certain man, called Simon, which beforetime in the same city used sorcery, and bewitched the people of Samaria, giving out that himself was some great one: to whom they all gave heed,

from the least to the greatest, saying, This man is the great power of God. And to him they had regard, because that of long time he had bewitched them with sorceries. But when they believed Philip preaching the things concerning the kingdom of God, and the name of Jesus Christ, they were baptized, both men and women. Then Simon himself believed also: and when he was baptized, he continued with Philip, and wondered, beholding the miracles and signs which were done. Now when the apostles which were at Jerusalem heard that Samaria had received the word of God, they sent unto them Peter and John: who, when they were come down, prayed for them, that they might receive the Holy Ghost: (for as yet he was fallen upon none of them: only they were baptized in the name of the Lord Jesus.) Then laid they their hands on them, and they received the Holy Ghost.—Acts xviii, 5—17.

Now the question is asked by some, was this a necessary ordinance? It certainly was, or the Apostles were going beyond the law of the Gospel—adding thereto—and consequently doing something not in accordance with Christ's teachings. They had been required by Him to preach the Gospel and "teach whatsoever he had commanded them," hence we must infer that they were following His Divine instruction when they went down from Jerusalem to Samaria to attend to this ordinance. It will also be seen by the Scripture that the candidates were already baptized by Philip, but the Holy Ghost had not yet been bestowed. Showing that another ordinance was necessary after baptism in water for the remission of sins before the Holy Ghost was sent down. If this ordinance was not necessary, why did not the Holy Ghost descend before it was administered? And why did it fall upon the candidates as soon as it was administered, if it was not the correct and proper thing to do? The very fact that the seal of the Spirit was given shows that the ordinance was right, as the absence of it before the ordinance showed that something was still lacking. Nowadays, people who claim to be followers of this same

Christian Gospel, cavil as to the necessity for this great ordinance, and yet think they are living acceptably before God. They appear to be something like the twelve converts whom Paul found, and who, while claiming to be members of the Church, had not received the Holy Ghost, nor even heard that it was to be given. It will be noticed in the Scriptural account of this incident, that Paul *re-baptized* them in water, and then *laid his hands upon them*, thus showing us again in a very practical way the necessity for the ordinances correctly performed; and also of a proper understanding of the Gospel before obedience, that we may be prepared to receive the blessing when its ordinances are performed for our benefit.

When we consider that so far have the "Christian" world deviated from the original Gospel as regards ordinances, that they even question their essentiality, and that they differ from those of the ancient Apostles in their object and administration, is it any wonder that the Prophet declared "the earth is defiled under the inhabitants thereof, because they have transgressed the laws, *changed the ordinances*," etc.

Who thinks to-day, except the Latter-day Saints, that a convert should be baptized in water by immersion for the remission of his sins, by a Divinely appointed servant of God, and then have hands laid on him for the gift of the Holy Ghost, according to the manner recorded of Peter and John and Paul and others? And who expects that the Holy Ghost would descend upon a convert if such ordinances were performed according to the pattern? In fact the Latter-day Saints have been testifying for fifty years that they have received the Holy Spirit in this way, that its marvelous gifts and blessings have followed these administrations, and for this testimony they have been persecuted, driven and maligned. But it is nevertheless true, and the benighted condition of the world is owing to the fact that they have for centuries been without these great blessings through their sins against God's law, and changing the ordinances of his Gospel,—thus breaking the Everlasting Covenant made through Christ in the

meridian of time, when he gave a perfect plan of salvation which, if it had been faithfully followed, would have saved mankind from the calamities which are inevitably coming upon them unless they repent. Now the Lord has restored this same Gospel with the power to administer its

ordinances, and a knowledge as to the correct mode. Why should Christian people spurn it? Why reject the very truths they claim to believe in Holy Writ? Let the reader pause and prayerfully consider! And let all repent and turn unto God ere His judgments fall upon them!

ERAS OF THE CHURCH.

(From the Salt Lake "Contributor.")

The first era of this Church was a spiritual one; mighty forces of this character were at work all through Christendom preparing for the enunciation of the Gospel; by dreams and visions, by quickened spiritual preception, and in minds particularly sensitive there was a general anticipation in the religious world of approaching change. The proclamation of the Elders was every where seconded by the "signs following the believers," and the spirit of gathering sprung up at the bidding of inspirational energy as the tender grass after the warm showers of early spring. Once established, temporal direction and salvation became as absolute a need, as was revelation in regard to the first principles of spiritual intercourse, for spiritual sustenance and growth. After much travail and persecution, continued yet inevitable collision precipitated "the exodus"; the massacre of the Prophets was a sign that there had been "war in heaven" so also was there now "war on earth"; not a war of canister and grape, of howitzer and cannon, but a war of spiritual forces more decided and destined to greater conclusions, than any in the history of the earth. The final exodus and resettlement of the people made the temporal question most absorbing, to open farms, plant orchards, build homes, establish towns, cities and industries, lay the foundations and supply organization for their extension and protect those who were fleeing "as doves to their windows," involved not only a vast amount of temporal labor, but it also controlled a good share of the force which, in earlier history had run into a more spiritual groove. It is not to be

assumed, however, that this involved a suspension of spiritual intercourse, mayhap this became more general and nearer universal although exhibited in directions which appeared more earthly in their character.

Nevertheless as the spiritual era was prophetic of the temporal, so are the two combined and continuous, prophetic of the intellectual era which must of necessity yet characterize the Church: in fact its dawning came in the beginning, but it has had a more lengthened twilight, and even now there is barely, in the glow of the morning sun of advancing intelligence, but a faint conception of what the day will surely bring.

It was a great struggle to break the traditions of ages; it was beyond human power to sweep away the darkness which centuries had near solidified between humanity and the source of light and life. It was a great thing to lay "a foundation in the desert," for the temporal salvation of the gathering hosts, and to anticipate and provide for the marvellous fecundity of the owned of God. But there is yet a greater struggle for us and ours, and that is to grasp the sceptre of intellectual supremacy and finally outvie the world in that, as we have already done in the temporal and spiritual regions of human interest and enduring existence. Yet there are already "signs," and he who runs may read this in the increase of intellectual activity among our youth, the intense hunger and thirst for knowledge, the exhibition for mental force in both sexes, and the almost universal organization in order to meet the emergencies of the time. Other religious organizations have had their development in this

direction; having a paid ministry, an educated class of sectarian culture and calibre, the product of schools and colleges, what wonder that they have multiplied books and formed libraries, and created tomes of concordance and commentary, of theology and divinity, of songs and psalms! Churches humble in origin have become fashionable and wealthy, education and culture, talent and ambition, enthusiasm and religious fervor rallied to each standard; "Book concerns" and publishing houses have been created and sustained, the clergy have had leisure and opportunity which together have helped the grand result. In the Church of Jesus Christ of Latter-day Saints no such conditions, no such fostering human care has been demanded and exhausted; our Apostles, and Elders, and Bishops, have had to earn their living "by the sweat of their brows," meanwhile there has been a steady accretion of material, which will in the not far distant future be utilized for the intellectual gratification and stimulus of the youth of this, and adjoining Territories of the Latter-day Saints. There is a new generation in existence since we began to hoard our treasures of History, Biography, Travel, Miracle, Theology and Song: The deposits to be found in the *Times and Seasons*, the *MILLENNIAL STAR*, the *JOURNAL OF DISCOURSES*, files of the *Deseret News*, in the *Juvenile*, the *Contributor*, in private journals, and unwritten testimony and experience, are all so many mines to be worked, and their hidden treasure stamped and circulated to give a marvelous impetus to the mental commerce of a little world! It was well said in the last number of the *Contributor* that it was now difficult to find a continuous readable History of the Church, or of the lives of the Apostles; but we have had plans and schemes for supplying this need, each deferred in turn for other calls, until for five years, at the headquarters of the Church in Europe, a "Book of Mormon" could not be had "for love or money;" and at the present time, notwithstanding the fact that hundreds of missionaries annually go from Zion to the nations, and many thousands of our youth meet in "Sabbath schools," in "Theological classes" and

in "Mutual Improvement Societies, that invaluable aid to every student of the principles of the Gospel, called a "Compendium," has been many, many years out of print.

Twenty-five years ago it was in contemplation by the officers of the "Central Polycephical Society" to begin the creation of a "Home Library" by issuing a quarterly volume of the best productions of its members, and also by selecting from the contributions of auxiliary societies all through the Territory that which was most worthy of reproduction; had this been adopted and continued, there would ere now have been a good foundation laid, but "the move south," the changes consequent thereon, and other and probably more pressing labors have deferred the matter until now. However while the need has increased the resources have increased also, and there appears to be no good reason why we should not now have a good and popular History of the Church, and a good and reliable history of the Prophet, and of the past and leading men of Israel; no reason why we should not have a reproduction of the "Compendium" for use among our young students; no reason why there should not be every month, one volume at least, issued from the Church press, of doctrine, biography, travel or testimony, suited to meet a large variety of tastes. These, with hymn books, poetry, sermons (revised) and current literature, such as the *Contributor*, the *Juvenile Instructor*, the *Exponent*, and the newspapers should have full swing to work in unison and with persistent energy, to advance the mental and intellectual status of the people, that knowledge may speedily "cover the earth as the waters cover the face of the great deep!" When all the spiritual, temporal, and intellectual functions, faculties and powers of the "best people on the earth," are thus directed by the authority and Priesthood of God, as to "bring again Zion" and establish His Kingdom; it will be known that this trinity, conjointly, circumscribes mankind; that it is simply a reflex of the mighty, the continuous, the unchangeable, and eternal Jehovah in his word and works!

H. W. NAISBITT.

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

MONDAY, MARCH 13, 1882.

DEATH OF MOTHER WHITNEY.

On Wednesday, Feb. 15th, at 2.10 o'clock, Mother Whitney, a veteran sister well known to the Church in Zion, passed away from a frail mortality into an eternal and glorious rest. She had suffered a lingering illness, and notwithstanding her advanced age (being over 81), and her great feebleness of body, she appears to have clung to life with remarkable tenacity and courage. At this ripe age Mother Whitney ended a life of great usefulness and unswerving fidelity to the Gospel of Jesus Christ, and has left a worthy example to her sex as a wife, a mother and a Saint of God.

Elizabeth Ann Whitney was the wife of Bishop Newel K. Whitney. She was born in Derby, New Haven County, Connecticut, U.S.A., December 28, 1800, and was the eldest child of Gibson and Polly Bradley Smith. She had very careful training and education in her youth, and was naturally of a very refined and spiritual organization. She was married to Bishop Whitney when he was a young merchant in 1822. In November 1830 she became a member of the Church of Jesus Christ of Latter-day Saints, and as such lived a consistent and exemplary life until her decease. She left Kirtland with her husband for Missouri in 1838, but hearing of the driving of the Saints from that State, they remained at Carlton, Illinois, till the spring of '39, when they went to Commerce.

When the Relief Society was organized at Nauvoo by the Prophet Joseph, she was chosen and set apart as first counselor to the President.

Mother Whitney suffered much hardship in the exodus from Nauvoo, and caught a severe cold while sleeping in a tent on the frozen ground. This afterwards produced rheumatism, from which she never entirely recovered.

She was the mother of eleven children—seven sons and four daughters—six being still living. She has left thirty-two grand-children and thirteen great grand-children. One of her grandsons is Elder Orson F. Whitney, who is at present laboring in the London Conference of this Mission.

Mother Whitney was quite gifted, both by nature and by the blessings of the Gospel, having the gift of singing in tongues in the assemblies of the Saints. She has left a record which will live in time and in eternity, and while at her age none could expect her to survive her trying sickness, yet many are filled with sorrow at her departure, and miss her sweet voice in their midst.

We add our parting tribute to her memory, and tender condolence to the many relatives and friends of the deceased in their affliction.

FUNERAL OF ELDER BUTLER.—We are in receipt of particulars concerning the interment of Elder William H. Butler, which took place at the General Cemetery, Key Hill, on Sunday, Feb. 26th, at 2 o'clock p.m. At twenty minutes before 2 the hearse and morning coach were in attendance at brother John Elkin's, No. 2, the Avenue, Ellen Street, Spring Hill, Birmingham. The procession formed in the following order:—First, Elders Davis and Elkin (local), and Elders Spilsbury and Tingey (from Zion). Next the hearse containing the body. Then followed the mourners: Elders Wm. Butler and Geo. H. Butler,—the father and brother of deceased, and Elders C. Sharp and A. Bailey. These were followed by about fifty or sixty of the Saints, led by Elder Spokes, President of the Birmingham Branch. On arriving at the Cemetery, the Saints assembled in the chapel, and appropriate hymns were sung by the choir, under the leadership of Elder T. Ash, sen. After prayer being offered, Elder C. Sharp, who officiated as chaplain, delivered a most appropriate and feeling discourse. The assembly then returned to the grounds, and consigned the remains of brother Butler to the silent tomb, and he now lies in the same grave with Elders H. Flanigan and Caleb Purry—Elders from Zion, who died during their missionary labors in this land some years ago. After the funeral ceremonies were performed at the grave, the Saints proceeded to Hockley Chapel, where the brethren spoke in high terms of the character, and paid a tribute of great respect to the memory of the departed servant of God. The speakers were Elders G. Spokes, Wm. Butler, W. G. Davis and C. Sharp.

Thus has gone to rest one of the faithful missionaries sent from his mountain home to assist in gathering scattered Israel. While in the harness of the Gospel he fell a prey to disease, and now reposes in quiet peacefulness in the embrace of mother earth, in company with other loved ones who sacrificed their lives while in this missionary field. But while his tabernacle rests till the morn of the resurrection, his spirit has gone to meet others of God's faithful servants, and to take part in the joyous labors of the just.

MANCHESTER CONFERENCE.—Meetings will be held in the Hulme Town Hall, Stretford Road, Manchester, on the 26th inst. Hours of meetings, 10 a.m., and 2 and 6 p.m. President Carrington is expected to be present.

CORRESPONDENCE.

[By courtesy of President Wm. R. Webb, we are permitted to publish the following interesting letter from Utah.—Ed.]

American Fork, Utah County,
Feb. 7, 1882.
Elder William R. Webb.

Dear Brother,—Ever feeling interested in the welfare of my brethren who have laid their all upon the altar at the call of God's inspired servants, and have gone to the nations afar off with the message of life to bless their fellow-men, I thought that I would write you a few lines to let you know that I am still living and feeling well, and that my faith in the great work

of the last days is still onward. Your dear family are looking and also feeling well; the Saints also at this place are feeling pretty well. We have very good meetings, and a good spirit is manifested in the same.

We have had a very fruitful season—good crops of every kind, and we can truly say that the blessing of the Lord has been over His people who live in these mountain valleys, for which we ever feel to thank Him.

The First Presidency and the Twelve are laboring with their might for Zion's welfare and the spirit of their mission is upon them all the time, and the Saints feel to thank the Lord for giving them such good men to preside

over them. Zion is onward and upward, and we expect that she will continue until she becomes the glory and pride of the whole earth, until He whose right it is shall come, not as the Babe of Bethlehem this time, but as King of Israel.

Of course there is a work yet to be done, and a warfare before us. We hear with much pleasure from time to time of the faithful labors of the Elders who are engaged in the missionary field, and I can assure you Dear Brother William, that the prayers of the Saints all the day long are, that God will be with his servants, and give them much wisdom to bring about his great work, in the gathering in of scattered Israel. We are very happy from year to year to see the Emigrating Saints arrive in our midst to cast their lot in with us, to assist in building up the Zion of our God. It is a great change for the Saints coming as they do so quickly, leaving Liverpool, and arriving here in the tops of the mountains in a few days. Sometimes I think that the in-coming Saints expect too much when they arrive here, and some feel a little disappointed, and all this because they lack a little experience. But if they will attend to their prayers, and cultivate faith in God, they will soon be settled down all right. If all the Saints before they leave home would learn the hymn which says:

"Think not when you gather to Zion,
Your trials and troubles are through;
That nothing but comfort and pleasure
Are waiting in Zion for you."

No they must come trusting in God, and feel willing to labor with themselves, until they receive that living faith, "which was once delivered to the Saints." Then all things will work for their good, and our Heavenly Father will bless all who thus labor. I know that we are the happiest people who dwell upon the earth. No cries from the poor for the want of bread; no, all are cared for. We have a good people here in Zion, and I never saw the time when the Saints felt better than they do to-day; and my faith is that we have amongst us ten thousand Abrahams, and ten thousand Sarahs who have living, growing faith in the God of Israel,—men and women who

are willing to make any sacrifice that God may require of them, notwithstanding what our enemies may say to the contrary.

As a people we felt to mourn with President Carrington and his family in the loss of their dear son who was killed on the railroad, and we felt to pray for Heaven's best blessings to rest upon them, to comfort and cheer them in the day of their great trial.

Brother William, I realize that your labors call you to face a cold-hearted world, and as you pass amongst them in search of honest Israel, you meet thousands of people who care for nothing but the pleasures of this world, whilst you have the words of eternal life and the authority to administer the same, and but few will receive it. Well, it is all right, labor on and do your duty, so that you may have a good record. Ere long we expect to see you at home with the dear ones—until then I will say good-bye.

Praying that the good Spirit will ever be with you to bless you in every time of need, and that when your mission is over, you may have a safe return to Zion's valleys, I remain,

Your brother in the Gospel,

THOMAS BARRATT.

LETTER FROM SCOTLAND.

Glasgow, March 4, 1882.

President A. Carrington.

Dear Brother, — Notwithstanding my prolonged silence I am still striving to do the work of a missionary, and as a humble servant of God take pleasure in advancing the interests of Zion's cause in the land of my fathers. Since my arrival in this country in the Spring of 1881, my labors have been divided among several counties, —comprising three Districts of what is now known as the Glasgow Conference. My first field of operations was in the Aberdeen District, in which I was not an utter stranger, it being the scene of my labors when sent out on my first mission over thirty-two years ago. Of course, I found the people strange, as none of the friends of former days were there to recognize the "boy preacher" of the period alluded to. I was, however, familiar in a local sense, and also

found the general characteristics of the people much the same as in early times. During my sojourn of a little over three months among the Saints and warm-hearted friends in that region, I experienced much of that kindness which so manifestly distinguishes those who respond to the requirements of the Gospel.

I was next appointed to labor in the Dundee District, some seventy-five miles south of the "granite city." Dundee is my native town, and it was in this neighborhood that I first heard the Gospel preached by Divine authority in the summer of 1846. A branch of the Church has for some time been established there, from which time to the present a hall has been continuously kept open for the worship of God by the Saints. In early times it was my privilege, with others, to take an active part in preaching the Gospel to the people, and we had many opportunities of seeing the fruits of our labors, which gladdened our hearts and called forth our zeal.

Although many have embraced the Gospel in Dundee, Arbroath and neighborhood, they have gathered with the Saints, so there are now but few remaining to help along the work of God. Among the few, however, I met with much kindness, for which they will in no wise lose their reward.

Shortly after our Conference held in Glasgow on the first of January, I was appointed by President Irvine to labor in the Glasgow District, and on the first of last month I entered upon the duties of my present field. Here, I am happy to say, I find my work to be of a very interesting character. Although, as in most other places in the Mission, the number of the Saints has been very much reduced by emigration, I still find that by far the greatest number of those at present comprising the Conference, reside in

the District to which I have been assigned. I am therefore endeavoring by the help of God, to strengthen the hands of President Irvine and the brethren locally connected with the District, in comforting and building up the Saints, and through the warming influence of the Gospel, awakening to renewed energy and determination, some who had almost forgotten their first love.

In our public meetings we are favored with the presence of some who desire to learn something of our doctrines, and we trust that the efforts now being made to notify the people of our whereabouts, may result in good.

Although the period of President Irvine's ministry in this Conference has been short, his labors have been of such a nature as have endeared him to the Saints, and, when in the providence of God he returns to his home in Zion he will carry with him the good-will and blessings of the Scottish Saints.

In the various Districts in which I have labored, quite a few have been added to the Church, and I trust that by the blessing of God, I have in some small degree aided them in their determination to receive the truth.

I am confident that the labors of Elder McKay in the Aberdeen District, and those of Elder Perry in the Dundee District, will be productive of good, and that we may, in all our changes acknowledge the over-ruling hand of our Father, and at the same time realize the blessings pronounced upon our heads by the servants of God before we left our home in Zion.

Praying that God's richest blessings may ever rest upon you in the important duties of your high calling, I am

Your brother in the Gospel,

A. N. MACFARLANE.

THE SNEER.—There are some things that exert an immense power in the world without seeming to have anything in themselves to warrant it. The effect seems wholly disproportionata to the cause. We see changes wrought in people's plans and conduct, important enough to have sprung from some weighty reason, and when we trace them back we find them produced by something so petty and trivial that we can hardly realize the connection. Such an influence in human life is the sneer. In itself it is insignificant and worthless. It has in it neither argument nor reason, it appeals neither to the authority of long-tried usage nor to the conviction of a new-found truth. It contains neither dignity, sincerity nor sympathy, yet it is weight in society.

MINUTES OF A DISTRICT MEETING.

HELD IN ST. ANN'S CHAPEL, ST. ANN'S STREET, NOTTINGHAM,

FEBRUARY 26, 1882.

Present on the Stand—Elders Geo. Stringfellow, President of, and W. H. King, F. B. Woolley, C. H. Greenwell, H. J. Romney, H. H. Tracey, J. L. Robinson, E. Eyre and Wm. Bromley, Traveling Elders in the Nottingham Conference; also Wm. Cooper, President of the Sheffield Conference.

10.30 a.m.

Singing. Prayer by Elder H. J. Romney. Singing.

President Stringfellow in making a few introductory remarks expressed his pleasure in meeting with the Elders and Saints; also called their attention to the magnitude of the great latter-day work and briefly referred to the blessings enjoyed by the Saints.

Elder King reported the six Branches composing the Hucknall District as being in a prosperous condition, said there had been an extensive emigration during the past year, but through the preaching of the word of God some were being added to the Church.

Elder Greenwell stated that the Leicester district was in a very good condition, a member had been added to the Church recently, and the prospects for more additions were very favorable. Referred to the great blessings enjoyed by the Saints who obeyed the laws of God, especially the law of Tithing.

Elder Robinson felt pleased that he could report the Lincolnshire District as being in a much improved condition; said that owing to the great amount of out-door preaching which had been done of late, a great interest had been awakened in the minds of many, and, although there had been but few additions to the Church, yet, the signs were very favorable for an increased membership in the near future. He referred to the opposition which at times was manifested towards the Gospel, but the same spirit characterizes mankind to-day as it did in all ages, and this spirit leads the masses to reject the Truth.

Elder Bromley said that nothing had afforded him greater pleasure since coming to this land, than meeting with his brethren and sisters at this time. He realized that he was working in the Church of God, and desired to magnify his calling and be guided in his labors by the Spirit of God; spoke of the kind manner in which he had been received by many of his relatives and thought that the spirit which actuated many, evidenced that there were still some of the blood of Ephraim in this land.

Elder Tracey felt to rejoice in the progress of the Kingdom of God, and it was a source of gratification to him to see souls added to the Church of Christ. He spoke of the slanderous lies circulated by editors and ministers, and the different means which were devised for the extermination of the Latter-day Saints, and showed that the efforts made to destroy the Church had always proved futile. It was not true that the young men of Israel were opposed to the Gospel, but rather they were stepping forward and bearing off triumphantly the work of God. The Saints are spreading and growing, and though the world is against us we will stand by the principles of truth, having God the Father and the Son Jesus Christ on our side.

President Stringfellow stated that the reports had been correctly given, as far as he knew, and spoke of the assiduous labors of the Elders to spread the Gospel of Jesus Christ. He reported the Nottingham Branch in good condition, desired the local Priesthood of the Conference to come forward and assist in spreading the Gospel of Jesus Christ.

Singing. Benediction by Elder Eyre.

2 p.m.

Singing. Prayer by Elder Cooper. Singing.

Elder Woolley spoke briefly of the object of the Sacrament, the blessings

received by the same, and the condition of heart necessary to the partaking of the same. He dilated upon the first principles of the Gospel, showing that in order to obtain the blessing of Eternal Life we must obey the laws of God; no portion alone of the laws of God would insure us a complete salvation, for that could only be obtained by living by every word which proceeds from the mouth of God.

The Sacrament was administered by Elders Tracey and Eyre.

Elder Romney was pleased in having an opportunity of preaching the revealed Gospel to mankind. It is the Gospel of Jesus, the Son of God, restored to the earth, and comes with the power to either save or condemn. Darkness to day is covering the minds of the people, because the people have for centuries been devoid of the principles of Eternal Life, but in the midst of this darkness light has appeared, and a few are coming into that light, and rejoicing in the truths of heaven.

President Wm. Cooper quoted Matthew 6th chap. 33rd vers, and then showed what constituted a kingdom. In the days of Christ the Church of God was upon the earth, but since that time, it had been taken from the earth. Many imagine that they have the kingdom of God within their hearts, but this is inconsistent with the form and organization of a kingdom which is to bear away over all the earth. He spoke at length upon qualifications of the officers of the Church, and contended that they must be called of God by revelation in order to be able to properly execute the laws which are to govern the kingdom of God.

Elder Greenwell said that this was the work of God and not of man, and we were called to assist in this mighty work; we are looking for the coming of Jesus Christ which is near at hand, and if we will have the reward of the faithful we must be prepared for His advent.

Singing. Benediction by President Stringfellow.

8 p.m.
Singing. Prayer by Elder Woolley.

Singing. Elder Robinson quoting from the

48th chap. of Isaiah 2th vers, said that Jesus came with greater authority than had been held by any prior to his time, but the Scriptures do not say that that authority was to remain uninterrupted upon the earth. The Gospel has been restored in this day, the "former things" are again being declared, and the various gifts and blessings which characterized the Church anciently are being enjoyed by its members to day. He showed the scripturalty of the idea of "new things" being revealed, and deprecated the idea of the canon of Scripture being full.

Elder King opined that the increase of infidelity and secularism, and the corruption of Christianity indicated that the fall of Babylon was near at hand and the coming of Christ at our very doors. The Gospel had been restored that a people might be prepared for the coming of Jesus Christ. Closed with bearing his testimony to the divinity of the mission of the Prophet Joseph Smith.

President Wm. Cooper quoted from the 24th chap. of Matthew 37th verse, and spoke of the signs of the times as indicating the near approach of the Messiah, and as there was an ark in the days of Noah, so also is there an ark of safety in the tops of the mountains in these the last days.

Elder Eyre said that the kingdom of God was established upon the earth never more to be thrown down, he briefly referred to the visit of angels to the Prophet Joseph Smith and the subsequent organization of the Church of Christ. The channel of communication has again been opened between God and man, and this Church of Christ is governed by direct revelation from God.

President Stringfellow said he had been highly pleased with the remarks of the brethren and with the proceedings of the day. He then dwelt upon the subject of the Godhead, showing that it consists of the Father, the Son, and the Holy Ghost, and that man is made in the express image of the Father. We Latter-day Saints are worshipping a God of power whose arm is stretched out for our protection and will control the destinies of nations, and a God who will accept of our de-

votions inasmuch as we come before him in humility of heart. Shall we not follow his commands and do his will, or shall we be like the wicked steward and reject him. Closed by bearing his testimony to the divine mission of the Prophet Joseph Smith.

Singing. Benediction by Elder C. H. Greenwell.

The meetings were well attended and great interest was evinced by all present, and the Saints enjoyed a day of rejoicing long to be remembered.

ARTHUR WINTER, Clerk.

MINUTES OF THE LIVERPOOL CONFERENCE.

HELD IN THE MINERS' HALL, WIGAN, SUNDAY, MARCH 5, 1882.

There were present from Utah Apostle Albert Carrington, President of the European Mission; Elders Charles W. Stayner, Robert R. Anderson and Charles B. Felt, of the Liverpool Office; John Donaldson, President of, and William R. Jones, David Cook, William C. Parkinson and Wm. Willie, Traveling Elders in the Liverpool Conference; also Moroni Brown, President of, and Benjamin C. Rich, Moroni F. Brown, Henry Leyland and John Ellis, Traveling Elders in the Manchester Conference.

10.30 a.m.

After singing and prayer, and the administration of the Sacrament,

President Donaldson opened the business of the Conference, in a few appropriate remarks, and called upon the Branch Presidents to report the condition of their respective Branches.

Elder Scott Anderson made a brief and concise statement of the condition and prospects of the Liverpool Branch. It was in a more healthy condition than ever before since his connection with it. There were some, however, who were indifferent to their duties, and who did not live up to their privileges. But few additions had been made, but much preaching was being done, and he trusted not without evidences of future success.

Elder Wm. Reed could not report the Wigan Branch as being in a very flourishing condition; the members were few, and some of them were very cold and careless. But those who were attending to their duties, paying their Tithing and sustaining the expenses of the Branch, were en-

joying the spirit and blessings of the Gospel.

Elder Peter Rowbotham reported the Upholland Branch as comprising some good, lively members, who were desirous of doing all they could for the advancement of God's work. There were some who were not as energetic as they ought to be, but he hoped these would improve.

Elder Thomas Cottam reported the Ashton Branch in also a very fair condition, and much resembling the one just reported.

Elder Eli Kirkham reported the Over Darwen and Blackburn Branch as being also in a good condition. Like others reported there were some who were in the back ground, and others had turned away from the truth.

President Donaldson then requested the Traveling Elders in charge of Districts to report their labors.

Elder William R. Jones said he had labored in the Wigan District for nearly a year. Some had been baptized, and there were good prospects for further additions in the near future. Much preaching had been done, besides distributing the written word, still not as many had taken the warning as he would like to see. As a general rule the Saints were endeavoring to live their religion.

Elder David Cook reported the Over Darwen District as having been the field of much missionary labor, but not with very great results, although some had heard the word and received it.

The above reports were endorsed in brief addresses by Elders William Willie and William C. Parkinson.

President Donaldson then presented

the financial report of the Conference for the half year ending Dec. 31, 1881, and the statistical report for the year ending Dec. 31, 1881, which were unanimously accepted. He then presented the General Authorities of the Church as sustained at the last October Conference held in Salt Lake City, also Apostle Albert Carrington as President of the European Mission, and John Donaldson as President of the Liverpool Conference, with Wm. R. Jones, David Cook, William C. Parkinson and William Willie as Traveling Elders therein. Also the Branch Presidents and local Priesthood as at present organized, all of whom were unanimously sustained by the uplifted hand. The Saints then voted to sustain each other by their faith, prayers and good works.

President Donaldson then made some very pointed remarks on the subject of the payment of debts, and counselled all to keep out of debt as much as possible, and to always settle such matters honestly and justly with those whom necessity might compel them to owe.

Elder C. B. Felt addressed the congregation in a short, effective and pleasing discourse on the great beauty and truth of the Gospel, and invited all to partake of its blessings by rendering obedience to its principles.

Elder B. E. Rich occupied the remainder of the time in a very interesting discourse on the first principles of the Gospel. He bore testimony to the Divine mission of the Prophet Joseph Smith, and stated that the Gospel preached by the Latter-day Saints was not a new Gospel, but the ancient plan taught by the Savior.

Singing and benediction.

2:30 p.m.

President Moroni Brown addressed the Conference in a brief but spirited manner on the first principles of the Gospel, and called attention to the

laborers whom God had sent into His vineyard to warn the people in the latter days, and to the message they were sent to deliver for man's salvation.

Elder C. W. Stayner then delivered an interesting and impressive discourse on what it required to constitute a messenger of life and salvation to the people. He must first be in possession of the truth, next he must be divinely authorized to preach it, and thirdly he must be inspired by the Holy Ghost so as to appropriately feed the flock of Christ. He encouraged the Saints to endure in faith whatever persecutions might be heaped upon them, and bore a powerful testimony to the latter-day work, stating that during his experience in the Church its truth had been sealed upon his very being by the hand of Divinity in every way that he could desire.

Singing and benediction.

6 p.m.

After singing and prayer,

President Carrington spoke upon the necessity for revelation, the Lord's "marvelous work and a wonder" in the last days, and bore several powerful testimonies of the Divine authority of Joseph Smith, and his most admirable character and course.

Singing. Benediction by Elder John Ellis.

All through the day meetings were carried on with that vim and spirit characteristic of the assemblies of the Saints of God. Many strangers were present during the day, more especially in the afternoon and evening, and at the latter the hall was filled to overflowing, the aisles and all about the door outside being crowded with persons standing, who paid excellent attention to the discourse. We had an enjoyable day, all passing off peaceably and with much satisfaction.

Wm. R. Jones, Clerk.

A child is eager for the beautiful; let its passion grow up with it. There is in such a sentiment a power superior to all our bad inclinations.

What sculpture is to a block of marble, true education is to a human soul. The philosopher, the saint, and the hero, the wise, the good, and the great man, very often lie hid and concealed under a plebeian surface which a proper education might have broken up and in time cleared away.